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Written for the LIGHT OF TRUTH.

## OMNIPRESENT DIVINITY;

OR,  
Sunshine and Shadow.

### A STUDY OF CONTRAST BY NEGATIONS.

BY L. A. PRESTON.

SECOND PAPER.

Understanding that this boundless Universe of which we are a part is the manifestations of the "All Good" or God; that everything that is, is good, and understanding that there could not be under any circumstances, an Evil Entity, but that that which we call evil is, as has been shown, in the first paper of this subject, but an appearance due to a lack of a certain degree of good; that said lack is due to a lack of knowledge, and that a lack of knowledge is but the natural condition of the human mind at any period of its evolutionary unfoldment; we are prepared to accept Pope's idea that,

"Whatever is, is right."

We have learned that evil, like a shadow, is not an entity. That, like a shadow, it at first to the untutored mind seems real, but upon reasoning we learn its true nature. So we learn that *wrong* is not a thing, that it is to right as a shadow is to sunlight. By the same parity of reasoning we can with rationality believe that: Every manifestation of life is positive towards "right"; it is only a difference in the degree of the positive—the law of contrast—that gives rise to the idea of the negative, *wrong*. By the contrast of a positive manifestation of "right" to a less positive manifestation does the idea of *wrong* exist. But all manifestations of life are positive towards "right" and the idea of the negative—*wrong*—arises only by the difference in the degree of the positive.

In the consideration of Good and Evil we find we become immediately involved in the subject of Right and Wrong. Here we have entered into the realm of human conduct and activities, the right and wrong of actions. Being ignorant of the laws of our being we do that which is *wrong*, but said ignorance is not in itself *evil*. A babe not knowing the nature of fire and the consequences of putting its hand in it, gets burnt, it suffers. It has unknowingly transgressed the Law. It soon learns by its sufferings what and how it has transgressed. If knowingly it again puts its hand on the fire, it suffers the consequences just the same. Consequences not punishments. Thus by its sufferings it learns and is taught what it ought and ought not to do. So the child through its whole growth is continually experimenting in what is good or evil for its right development. The only text books used are Conscience, Experience, and Verification. As with the child, so with the race; as with the individual (ontogenic) so ethnically (phylogenic). As in the physical so in the mental and moral are we taught by our suffering what we ought and ought not to do. Can you conjecture what a child thinks when it gets burnt or hurt in any way what caused it to suffer? What thought the ancient

man, in the childhood of the race, when he experienced pain?

He thought it was an evil being did he not? Would a child of to day think the same? Some do. I have seen children get hurt by a closing door or other object and they will turn around and kick it. Do they think that the object hurt them, and that they could hurt the object by kicking it? I think they do. They are but repeating the thoughts of man in the childhood of the race. In the case of children getting burnt I know that they think the fire hurt them, the same as if the fire possessed intelligence and volition and hurt them on purpose, because they have exclaimed: "Naughty fire! bad, bad fire." We to-day can say that, "There is no malice in this piece of burning coal." And so it is with all forces and conditions. In themselves they are not evil and may not be evil in relation to other forces and conditions but would be evil in relation to something else for instance: Alcohol drinking is a great evil, but alcohol is not in itself evil but it becomes an evil when taken into the system because it destroys tissue. It is a great solvent, and in chemistry it is a source of much good; for instance, alcohol dissolves gun-cotton and mixed in this state with nitrate of silver and other ingredients makes an emulsion which is sensitive to light, and by pouring the emulsion over a glass plate, inserted into a camera and exposed to the light, receives an impression of objects, and a photograph is the result. *Evil is unapplied good*, as in the case of alcohol drinking. So it is with everything. Fire is good, but it can, by misapplying it, be made a source of great evil. That which is good, for some might be evil for others, for instance: Some persons absolutely need certain things, say a certain regime of training, which would be a positive evil to others. Now we have learned that good and evil are relative terms, and we have learned the course of human conduct. There is a right way and a wrong way to act in every instance, but we have to find the right way for our own good, and we can only find this right way by experiencing both the right and wrong, and through our suffering understand. Thus we learn that which is good for us and that which is evil for us. And thus we learn to choose the good and reject or shun the evil. This is the law of conduct revealed only to us by the law of contrast, for how can we know good from evil until we have learned of good by knowing evil as its contrast? Right here I especially refer the reader to the legend of the Garden of Eden, wherein the midst of the garden stood the "tree of the knowledge of good and evil." Adam and Eve were particularly instructed not to eat of the fruit of the tree, but, of course, they did eat, and were cursed for disobeying, and we, their descendants, suffer for their disobedience. Such is the story. Now, how did they know, since they were ignorant and innocent prior to eating, that it was wrong to disobey, that it was evil in so doing when they had not then ate of the fruit of the tree of the knowledge of good and evil? It is preposterous in the extreme to think that a God (Good) would curse them for eating of the fruit of the knowledge of good and evil.

There is nothing in existence but what is either good or bad according to the use that is made of it. Everything of which we know or can conceive is

good if properly used and it may be evil if not so used. Use determines all qualities, whether good or evil. The greatest use with the least evil result is the best thing to do under all circumstances. Man is a product of surrounding conditions—the creation of circumstances. But at the same time he dominates his surroundings, or should. These mouldering conditions may be good or bad according as they affect him in his development. Man in his development meets adverse conditions, by the exertions of his will he overcomes or adjusts himself to these existing conditions. For an illustration we can take man's adaptation to climatic conditions. In our movements and in our choice of means to an end we adapt ourselves to the requirements of our being. Thus in the great school of experience we are instructed how to live in conformity to the laws of our being, by shunning evil conditions and courting good and applying the laws of nature to our requirements. Thus man's struggles for life, progressing from conditions to conditions, gives us strength as struggle implies energy expended and energy expended implies growth.

As in the physical, so in the mental and moral are we taught by our sufferings to know the right from the wrong way. It should be the labor of our lives to inform ourselves of such and of the uses and abuses of everything that exists and influences us and to make a proper use of all we come in contact with.

Man is an intricate organization; possessing many functions of heart, lungs, brain, etc. He has in his mental organization, noble sentiments, elevated incentives, comprehensive judgment, and masterly intellect. These are all good in their legitimate places and in proper portions. Every passion subserves a good purpose when in its appropriate use and when not misapplied or indulged in excess. The evil with these qualities exists not in themselves but in use and application that is made of them. We should understand ourselves. *Gnothi Seanton*, "Know Thyself," the sublime admonition enshrined over the portal of the temple of Apollo at Delphos must be kept ever before us. In knowing, man knows what he is not. He is not "evil, desperately wicked, and, in the sight of the Lord, as filthy rags," and "as a worm that crawleth along in the dust." Tell a man that he is of some account, of some good in the world and he will do good acts. Just so the reverse. There is no man so good but he has some bad in him, and there is no man so bad but what he has some good in him. Do not, as I know some do, affirm the first and deny the last! Foster and cherish that which is good, as a seed planted in darkness. Think only of good, and the evil will vanish as mist before the rising sun. They who seek evil will find it and perpetuate it. "To the pure all things are pure." "Charity thinketh no evil." He who has charity does not impute bad motives to another's conduct.

Between the hands of a watch and the mainspring are many wheels, so there are often mixed and complicated motives to a single act. Do not call another evil, but find the good; do not even allow yourself to think of evil, but think only of good. Try to find it in everybody, wherever you go, and you will be fostering, cherishing, watering, and cultivating the divine seed, which, although planted in the darkness of ig-

norance and error (negative conditions) may under the ray of light, sent out from yourself, grow and blossom into glories untold. This is our duty, each and every one of us. Seek God and not the devil in every being.

What is right? What is wrong? Everything is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery. When man, in his development first comes to the consciousness of the difference between what is good and what is evil; to the full realization of what is right and what is wrong; then the moral consciousness has awakened into being. This is Conscience—the divine spark in humanity. That was the most magnificent step ahead that the race had taken from the beginning until then. No more animal alone but a moral and religious being. Before this vast mystery of life he stood with eager questioning and searching gaze. Looking within himself and understanding the condition of evil within, and recognizing the regal power of the divine ideal of which he gins to catch glimpses, starting his endless and magnificent career. When knowingly we have done wrong, conscience rebukes us—we suffer. Thus conscience is a faculty or function of the soul by which it perceives right as right, by which it has the conviction of justice, obligation, duty—absolute law. It is also a sense of merit and remorse. Says Edwin C. Hewitt, "Conscience is that in man which condemns him when he does a thing he thinks is wrong and commends him when he does a thing he thinks is right." When we by experience and reason have established in our mind a principle of right—the right course of action, it is dictatorial. It says, "Transgress not Nature's Laws." It is the categorical imperative. It says "Obey." Hence conscience is a religious faculty because of this very absolute and commanding character of its decisions. It is the voice of the "All Good" within us. Conscience calls the transgressions of the moral law, sin. There are sins of omission as well as of commission. Thus, the moral sense becomes blunted. If we neglect or are "negligent" (opposite from the word *religio*, meaning to be devoted, hence to be religious,) of the right course of action, we sin. If we are not conscious of the right course of action, if we are not able to discern good from evil in a course of action, Conscience rebukes us not. It is only through experiencing the consequences of our acts that we know good from evil. Thus a *posteriori* we discover what is right and what is wrong. Consequences are the standard by which actions are judged. Consequences determine the quality of an action. The law is—Like begets Like. If consequences are good so is the action. If actions had no consequences they would neither be good or bad. Man gets his knowledge of the consequences of actions from experience, observation, and reason. Thus man by actual experiment discovers the right and wrong of action.

It is not of necessity that each and every individual now need go through all these experiences to know good and evil, right and wrong.

(To be Continued.)

—The scientific reasons for the destruction of cities by cyclone or earthquake are concisely estimated in an article entitled "Immunity from Danger" one tenth page of this issue.



## Philosophy and Facts.

Written for the LIGHT OF TRUTH.

### MESSIANIC PROPHECY.

#### Bible Logic Versus the Assumptions of Theology.

REV. A. J. WEAVER.

I am in receipt of a letter asking me to explain the supposed prophecy of Jesus in Isaiah vii. 14: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel."

The commonly accepted idea has been that this refers to Jesus, who was born seven hundred years afterwards. If it does, it is claimed God wrote it, for no body but God could have sufficient prescience to foresee an event so long beforehand.

It was for thousand years considered the most heinous sin on earth for one to deny this or even to doubt it. But the present age has become more tolerant, so men even in the Church have been allowed the liberty to investigate the matter and have suffered no very severe penalty for the doubts and even denials to which their investigations have led.

Also the present age is superior to all previous ages in scholarship. Investigations of the Bible, of its origin, its authorship and the reason of its existence have been made by men who have made a life study of Jewish history and the Hebrew language.

The Bible had always been accepted as coming from God. Why? Dr. Isaac Watts said: "The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the Word of God, but because they have always believed it, and they were taught so from their infancy."

Progress has been the law of the human race, which has, in this age, reached such a state of enlightenment that many of the best minds in the Church demand to know who is the real author of the Bible, God or man. After half a century of patient research by the best Bible scholars of the world and of the Church, the conclusion has been reached that the Bible was dictated by human minds, written by human hands and published for human purposes, as much so as the writings of Homer, of Confucius, or of Shakespeare.

This conclusion sweeps away forever the infallibility of the Bible. When we read it now we are informed it may contain errors, mistakes, misquotations, false views of God and of man and all the imperfections to which the human mind is subject. We therefore are to study this text and all other texts in the Bible just as we would if it occurred in the writings of Buddha or any other ancient writer.

Looking at the prophecies from this standpoint, but very little evidence can be seen that they refer in any way to Jesus, either to his person, to his mission, or to his work.

People have regarded them as Messianic prophecies for another reason, for an outside reason, because of another person's opinion. What is that reason? It is simply because Jesus himself quotes them as referring to him. Had he not laid claim to being foretold by Jewish Bible writers, it is doubtful if his messiahship would ever have been a cardinal doctrine in Christianity. And Prof. Curtis of Tufts Divinity School says that to-day were it not for the current of our preconceived beliefs, which sweep us along unconsciously, it is doubtful if we could detect the actual Jesus in any of the prophecies. I believe this statement absolutely true. Every great Bible scholar in the world who has kept outside the current of Church influence and thought along independent lines, fails utterly to find the humble Nazarene in any Jewish prophecy. Prof. Goldwin Smith, of England, says: "No real and specific prediction of the advent of Jesus, or of any event in his life, can be produced from the books of the Old Testament." Such eminent thinkers as Keunen and Welhausen and, in fact, the majority of German scholars, give the same testimony. They agree in this because they see in Jesus a man and not a God—a man who was liable to mistakes.

On the other hand Dr. Briggs and some other believers in Higher Criticism, who for nearly a life-time have been under Church influence till their minds have become so saturated with Church ideas that they are under an unconscious bias, think they see in the prophecies or in some of them an indefinite and indistinct reference to Jesus and his work.

In the first century of the Church the men who wrote the Gospels, and the zealous devotees of Jesus in general, thought they could detect references to Jesus through all the prophets. They thought so because it was their wish to have it so. No Mormon ever held in higher reverence the person of Brigham Young as God's chosen agent on earth, than did the early Christians the name and memory of Jesus. Everything which could add to his authority among the Jews was claimed for him and put in the gospel records by their authors. It was claimed by Matthew that he was born of a virgin and named Immanuel so that the passage in Isaiah "Behold a virgin shall conceive and bear a son and shall call his name Immanuel," might be applied to him. It was claimed, by the same gospel writer, that his parents carried him into Egypt out of which he was brought in order that the passage in Hosea, "Out of Egypt I called my son," might be made to refer to him. The immaculate conception was claimed for him in the gospel in order to make him accepted as a Divine being. The "miracles" which he performed were attributed to the interposition of God in all the gospels in order to establish the claim that he was especially the sent and son of God. Dr. Cone and other Bible scholars tell us that the Gospel of Matthew was written not so much to give an exact biography of Jesus as to try to prove that he was the Jewish Messiah and worthy divine homage. To prove this the writer made claims which the scholarship of this age declares can not be substantiated.

No one knows whether Jesus claimed to be the promised Messiah or not. No one knows what claim Jesus did make for himself. He left not a scratch of pen nor a fragment of what he said.

The Gospels and all other writings concerning him were not penned till a quarter or half a century after his death and after his Church was established, and they were penned by ministers and members of his Church in order to strengthen and extend it and make it accepted as a divine institution. We are also told by scholars that writers in those days were not as scrupulous as in these days. They did not hesitate, nor consider it wrong, to misquote and misinterpret Scripture to further the claim they were making for their own cause. It was the popular doctrine of that day that the end justified the means. Therefore writers felt they were doing nothing wrong in using deception to fortify their arguments.

We are not, on this account, to condemn Matthew and the other Gospel writers for resorting to what we, in this age, look upon as unfair and dishonest means by which to further the ends they had in view, which was to establish Christianity as a Divine institution. They were honest in their day as we are in our day. They had a right to judge of right and wrong by the standards of that day; and we have no right to censure them because their standards were different from ours.

All evidence goes to show that Jesus is not in the prophecies and Christians would never have claimed that he was had it not been for the references made to him then by New Testament writers, and because they have been imbued with the idea from their childhood that those writers were guided in their writings by the direct and infallible hand of God. We hear of no scholars among Buddhists or Mohammedans or in Christendom, outside of the Christian Church, who see Jesus in the prophecies. None of the ancient scholars either among the Romans, the Greeks, the Hebrews, or any other nationality outside the Christian Church detect any clear reference to Jesus in any part of the Old Testament. Prof. Curtis is right. Certain Christian scholars honestly see it there because it has for a life time been the habitual attitude of their minds and the human mind can not get out of an old rut all at once. Error can only be outgrown and that takes time.

There is nothing more striking in the

New Testament than the frequency and persistency with which its writers seek to fortify the claims of Jesus by quotations from the Old Testament, except the startling fact that in turning back to those references in the Old Testament so many of them are plainly seen to have not the slightest connection with the man of Nazareth. I have been astonished many times but I never was so utterly overwhelmed with surprise as, in entering upon this study, I opened my New Testament to the second chapter of Matthew, fifteenth verse, which reads "That it might be fulfilled which was spoken of the Lord by the prophet saying out of Egypt have I called my son," and then turned back to Hosea xl. 1 whence it was quoted, to find Hosea referred unmistakably to the Hebrew people being called out of Egypt under Moses. There is not the slightest reference to Jesus nor to any body in the future.

I wish my readers would take the time to begin with Matthew and go through the Gospels, looking up and examining each reference. Without such examination we can not realize the weakness of the New Testament claim that Jesus was predicted. Jesus said or is made to say by the Gospel writer that Moses wrote of him but all the Higher Critics agree that Moses wrote no part of the Bible except perhaps the Ten Commandments.

The question now arises to what then do the prophecies refer? They refer to no one person, event, time, or place. The prophets lived in different ages, amid different scenes, under different conditions; they were interested in different questions and the prophetic power of each was exercised towards the special events that were connected with the age in which he lived. The prophecies of one were in regard to some great king that was to arise above the horizon and impress his influence upon the nation; another prophet personified the Hebrew people, or some adjoining nation, condition, or age; another foresaw some great military leader who possibly would change the national boundaries and laws; another pictured the golden age of Israel when it should be free from the Roman yoke and the land should flow with milk and honey; and often it is almost impossible to decipher amid the wilderness of metaphors and mental pictures what definite event the writer is trying to prefigure; in any case it is something growing directly out of the condition of affairs in which the prophet lived and in which he was deeply interested and upon which he believed hung important issues.

Let us now take up the special prophecy to which my brother refers in Isaiah vii. 14: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." The word translated "virgin" means young woman; she can be married or unmarried. The name of the Nazarene was "Jesus" not "Immanuel." The circumstances under which this prophecy was given were as follows as gathered from the context:

"The King of Syria and the King of Israel made war jointly against Ahaz, King of Judah, and marched their armies towards Jerusalem, the capital of Ahaz. Ahaz and his people were alarmed. At this important moment of danger, Isaiah assured Ahaz that the two kings should not succeed against him. To convince Ahaz of this fact, Isaiah requested him to ask a sign, in other words, a test. Ahaz declined, stating he would not tempt the Lord. Isaiah then said, whether you ask it or not, the Lord himself shall give you a sign"—and this is it—"Behold, a virgin shall conceive and bear a son and shall call his name Immanuel. And before this child shall know to refuse the evil and choose the good the land which thou abhorrest (Syria and the Kingdom of Israel) shall both be forsaken of their kings."

After describing the desolations which should come to these two kingdoms, whose kings were making war against him, the prophet says: "And I went unto the prophets; and she conceived and bore a son," and they called his name Maher-shalal-hash-baz.

This is the substance of the prophecy. It was in regard to the danger which threatened Ahaz by the two kings marching their armies against him. He was badly frightened. He sought Isaiah the prophet. Isaiah said in substance "Lay aside your fears. There is

no danger. A young woman will bear a son and before he is old enough to know right from wrong those two kings who threaten you will forsake their kingdoms and their land become desolate."

Can any person whose mind is not biased by preconceived opinions, have the least idea that there is anything in this which refers to a child, born seven hundred years afterwards, of an entirely different name? The only possible resemblance is that each had a "young woman" for a mother. Such an interpretation shows to what utter absurdities people are driven to find Jesus in the Old Testament.

In conclusion let me ask if there is any real prophecy in the writings of the prophets. I think there may be. I think it unquestionable that the prophets were mediums. And I believe there exists a law in nature by which the mind, and especially a mind in the spirit world may be able, to a certain extent, to foresee and foretell events about to happen in the immediate future. But we must not forget that there is nothing absolutely certain in such prophecies. This one in Isaiah was a false prophecy. Isaiah said to Ahaz that the two kings should forsake their kingdoms and their lands become desolate before the child was old enough to know right from wrong, but if we turn to the second book of Chronicles, xxviii. Chapter, we read "But Ahaz did not that which was right in the sight of the Lord; wherefore the Lord delivered him into the hand of the king of Syria who carried away a great multitude of captives. And he was also delivered into the hand of the king of Israel who smote him with great slaughter, slaying a hundred and twenty thousand in one day, all valiant men."

Neither can the prophecies of modern date be always relied on implicitly. The question might be asked, where is to be found the fault? Is it with the medium or with the controlling spirit? Is it from poor mediumship or incompetent control? Is it because the mind of the medium more or less imbues the message? Is it because it is utterly impossible for any finite spirit, either in this or the spirit world, to become sufficiently developed to always correctly behold the future? I do not know.

### Music as a Hypnotic.

"On several occasions we have referred," says *The Lancet*, London, "to the efforts of the Rev. F. K. Hartford and others to bring music within the sphere of practical therapeutics. \* \* \* It is difficult to believe that music will ever take a place among recognized antipyretics, though its influence in calming the delirium of fever may, to a certain extent, be allowed. Of its real usefulness as a sedative in certain forms of nervous disorder there can be no question. As a hypnotic it was tried—if we remember aright—in the London Temperance Hospital with a fair measure of success; indeed, on one occasion a physician who was present at one of the experiments in the character of 'devil's advocate' found the soporific influence of the music so powerful that he had difficulty in keeping awake. It would, perhaps, be indiscreet to inquire too curiously into the exact significance of this testimony; but there is ample evidence that there is in music what Mollere's immortal Bachelor would call a *virtus dormitiva*. We may be allowed to cite Dr. Beschnisky, a Russian physician, not as the strongest but simply as the most recent witness. Having to treat a little girl, aged three, who was made sleepless by night terrors, and having tried various recognized methods of treatment, he at last bethought himself of music. He ordered Chopin's waltz, No. 2 (dose not stated), to be played on the piano by the child's mother; the effect was immediate and satisfactory. After four nights of this medication, it was suddenly interrupted; and the last state of the little sufferer was worse than the first. Then Chopin was again administered, at first nightly, then every second, and lastly every third night. The cure was complete and permanent. Dr. Berberoff used the same treatment in a similar case with equal success; it is not, however, stated that he used Chopin, and indeed we are almost disposed to think that a simple lullaby sung by the mother would bring sleep to her child's eyes as effectually as Apollo's Lute."



Written for the LIGHT OF TRUTH.

## Primeval Causative Force.

Soul, Brain, Instinct, Intuition, and Force.

JAMES B. BELLVILLE.

In looking out upon the vast expanse of nature with its myriads of forms we must not consider each form as a distinct or isolated entity. In nature there are no isolated parts; all are born, reared, and sustained by the same definite trinity of procreative cosmic force, energy, instinct, and affinity—the three elements in the one infinite of life; the basic force of the universe. So dependent are all things upon the perfectly affiliated action and interaction of this trinity in unity that nothing could exist that does exist if either factor were removed. Where can our scientists and theologians look for a greater force? I can see nothing behind or beyond but a primal nothing. The point is the primal of all lines, so the primal unit, the infinite ego is the basis or starting point of all the dimensions of the universe. There is no other fundamental basis on which to formulate a theory or predicate a demonstration in cosmic science, and all things are but atoms of the one primal unit or the soul of the universe; or as Tennyson says, "One God, one law, one element—all is one."

SOUL.

When I was quite a small boy I heard my father and my old country school master talking on the subject of biology, and the question came up: "Where is the human soul located?" The old school master straightened himself up, and looking thoughtfully for a moment said: "Well, if I were going to look for the soul I would just as soon look under the little finger nail for it as anywhere, for where there is life there is soul."

Life is soul wherever manifest. There are as many grades of soul force as there are grades of organized forms. But you will ask: Is not the soul of man a speciality, differing from all other soul force? I answer no; it differs only in degree of intelligent manifestation. Most of the progressive scientists of to-day treat man as a biological being, consisting of body and spirit. There are also some who consider man as a triological being. St. Paul seemed to recognize man as a triological being when he says "soul, body, and spirit," which, by the by, our translators have not arranged quite logically. It should be soul, spirit, and body in the descending scale.

Prof. Jos. R. Buchanan recognized man as a triological being, as consisting of soul, body, and brain. Now this fails to express the true trinity of man. The brain is simply an organ, as much so as the liver is. It is not the ego; it is the medium of the soul. Soul force is manifest through universal nature as a trinity. In the vegetable kingdom and in all the forms of lower animal organisms—we recognize it as instinct—that force which controls all involuntary motion of organic life. Instinct is true intelligence in its nature; and is an attribute of the primeval trinity of the procreative first cause; yet it is but one element of the omniscient. The soul of anything is the sum of its attributes and possibilities. The instinctive life or soul force is magnetism or electricity, distributed by the blood to all parts of the living organism, and is supplied to the blood by what we eat, drink, and breathe. We are all imbued with this life force by every breath we breathe from the ether of the atmosphere. Instinct is the basis of all man's soul force. The basis for all progressive intelligence. Instinct is always in harmony with true philosophy. It is passive and silent intelligence. Instinct is the active soul force in all the material universe.

The second form of soul force, in the ascending scale, is intuition or intelligence without recombination of the process of reasoning. It is the direct intuition of the omniscience through the intellectual brain to our consciousness, by which we perceive and know the truth without knowing how we know it. And we just call it "common sense." The

more common sense a man has the more efficient he is. Even the value of a horse depends much on the quality of his common horse sense.

Intuition is the first in the ascending scale of progressive intelligence, and all educational knowledge must be sanctioned by "common sense." The third form of soul force is manifested through the reasoning brain which knows nothing, except by contrast and comparison, analysis and synthesis, and must have a common sense, intuition, or a previously demonstrated fact for a basis to reason from.

The brain and soul considered as entities are inseparable since soul manifestation is dependent on brain receptivity or impressibility, and since the brain is a physical organism it is constantly undergoing changes with the balance of the organic form, and is never exactly the same at any two periods of its identity. This is manifest to any one who keeps in view the trend of his own mentality.

Thus it will be seen that brain and soul manifestation are inseparable. The brain is a trinity of energy, intuition, and affinity or affection, a type of the infinite trinity, the direct medium of soul force or influx. And it has been shown that soul force is manifested in three stages in the ascent of the scale of intelligence, viz., instinct, intuition, and reason. This trinity of force manifested through the brain applies to the physical as well as to the spiritual man. It has also been stated that the sum of the attributes of a thing is the luminous thing itself—the ego. Then I will ask: What are the fundamental attributes of man by which we recognize and know him and estimate him in the scale of humanity, since energy, intuition, and affinity are the primal attributes of all else? Man can have no exception to the rule. Then we say man's fundamental attributes comprise energy, intuition, and affinity or affection, including all their qualifications.

We judge a person by the grade of manifestation of these three elements of force. Is he energetic or slothful in his make up, does his energy tend to vice or to virtue, is he intelligent and of what grade, high or low; and what is the character of his affections or affections, does he love his fellow man, is he a philanthropist, aiming all his actions for the general good, or are all his forces turned to pure selfishness?

Thus it is that the living soul of man, the ego, is made manifest to his fellow man through this trinity of attributes; and the phrenologist tells us that all these characteristics depend directly on the structure and quality of the brain of the individual, thus making the brain responsible for all human conduct.

Just here I will rest the subject with the phrenologist to sustain the truth of the premises. But to show beyond dispute that the sum of the attributes of anything is the thing itself, we will apply the test to man. Suppose he is deprived of all mental and physical energy, there would be no motion, no soul, no body, no life, no entity. Or to deprive him of all affection, affinity, he would disintegrate. There would be nothing left for identification. Or if we deprive him of all intelligence and instinct, intuition, he would have no identity. Thus it is manifest that to direct a being of this trinity of primeval factors is simply annihilating his individuality, soul, and body.

SOUL FORCE OR LIFE.

All soul force or life is definite life diffusive and pervasive as the free ether of the universe without parts or form. Hence there can be no absolute abiding individuality or purity of soul entity. Individual soul entity is only temporary, through a cycle of temporary conditions. Individuality of soul may be compared to water contained in a vessel. This water is a temporary individuality so long as the vessel holding it is intact, but as soon as the vessel is destroyed the water is let free to mingle with its kind. It is no longer an individuality or measured quantity, just so the individuality of soul is limited to the cycle of the form that manifests it. Without a body there can be no soul. Our scientists divide all material substances into ponderables and imponderables, or such as can be weighed and measured, and such as can not be weighed or measured by commercial scales. Now a certain man writing on scientific subjects denies the

possibility of force without weight. Now, weight has reference to the quantity of ponderable matter in any given body, and the very term imponderable signifies something without weight. It is also well known to science that imponderables exert greater force than ponderables, and the farther the remove from ponderability the greater the force manifested. Now to account for this apparent physical anomaly we will examine the nature of force in its manifestations. First ponderables are estimated by their quantity of matter. Second, the force manifest by imponderables is repulsive or expansive force, and is in the exact ratio of the repulsive force of its attenuated atoms of vibration, and the higher the attenuation of atomic vibration the greater the force. This is gravitation reversed. Our scientists have not yet arrived at a logical basis that will account for all phenomena. In fact I do not find any who have attempted a demonstration of the fact of a primeval and sustaining power or the mode of its action. The truth is they see nothing but matter and material force—even force many of them consider as the product of matter, and are trying to marshal all phenomena under the banner of force and matter. This is certainly a very inadequate foundation for so vast a superstructure. Force is the product or factor of energy, and energy is a primeval element.

Matter is a product—an effect of an adequate cause, and can be a factor in the progressive scale only. Matter or material things are but phenomena of change and evanescence; yet matter in the transference of force is a mighty agent in the material universe.

Although energy or force is a primal factor in the evolution of all things, it can act only under the guidance of intelligence and affinity. Energy builds nothing. It is the hot carrier, so to speak, but intelligence and affinity do the building. Energy, intuition, and affinity is the trinity of cosmic force, whose antecedent is "abyssal nothing." Energy as a primal factor had no beginning and can have no ending. It is a fixed quantity. It can neither be increased nor diminished. It underlies all phenomena of life and nature—a factor in the infinite trinity of primeval causation.

FORCE.

There is but one universal force which is manifest in diversity of positive and negative. All material things are differentiated from each other by different grades and tensions of magnetic, etherial vibrations. There are many similars but no identicals. All material things are differentiated from each other. No two things are exactly alike. Now where shall we look for a cause adequate to produce this infinite tide of effect?

The book of Nature is a big Bible, and every word in it is the word of truth. It gives us the one law of its being, the trinity of power, wisdom, and love—a unit of cosmic force—whose parts acting with each other complement and amplify to produce all phenomena and to account for all the diversity of nature.

Written for the LIGHT OF TRUTH.

## An Ancient Spirit's Counsel.

MAY TRIMBLE.

"Triumph over Error. Forgive trespasses. Neglect no opportunity of doing good. Avail yourself of every advantage offering of righteous instruction. Never leave a doubt on the mind to be rectified hereafter. Double your diligence in pursuit of instruction, there is wealth to be obtained by perseverance. Mind the Light. Promote in all good ways. Indulge in no fanciful rhapsodies. Cover yourself with the ambush of Godliness, it will avail you everything in the pursuit of life. I am old, and have mastered conditions sufficiently to advise. Lift up your head in hope. I can and will restore you to better conditions speedily. You are in a semi-conscious state of convalescence to be able to do my bidding. Do what may be lacking."

From measurements it appears that the luminous clouds observed in central Europe since 1880 have had a mean height of about fifty-one miles.

## PROPHECY.

To the EDITOR OF THE LIGHT OF TRUTH.

In regard to the article written by Charles Howell, and which appeared in your issue of June 6th, I will say that, according to her own statements and the statements of both her father and mother made to me, my wife was a prophet, or one who could and did foretell future events from her childhood days to the age of eighteen years, at which time I became acquainted with her. And I can affirm that from about that time, the age of eighteen, she has spoken to me of many coming events, which events did, in the course of a few days to as many years, positively come to pass. And I can say further that I told of some of these coming events to others, who, if now living, would doubtless willingly testify to the fact.

It was about the year 1855 or '56 that my wife began to tell me of coming war in our own country, the theatre of which was to be in the Southern States. She told of battle after battle that would, in the near future, take place there, and of the cities that would be burned, and of the destruction that would spread over that country in consequence of this war. This information came to her, as she said, "in her visions of the night." But in the course of a few years her inner powers of vision became more fully developed. And while in a seance, as it seemed, and in broad daylight began again to describe scenes of war in the Southern States. I questioned to know the nature of the war, whether foreign or domestic, having no thought of ourselves of domestic war, for in that early day we had but little means of information as to what was going on in the outside world, but she could not tell me. I then questioned as to the uniform the contending soldiers wore, and the battle flags that waved over the contending forces. She described our own national uniform and design as being on one side. But the uniform and design of the other side was described as being very different from ours, the likeness of which I could not find on the map of flags and uniforms of all nations at that time, which I had in the house. Here was a puzzle. What foreign foe would bring this trouble upon us, for we had no thought of fraternal war. But when the rebellion broke out, and civil war actually came, the strange uniform and flag was revealed as that adopted by the Southern soldiers. Now, because my wife in her innocence foretold these events, should she be arrested, fined, cast into prison as though she had committed a crime?

The courts of our country are far from being what they should be, and the same can be said of many of our law makers. The law in regard to premeditation is badly abused. I think I can safely say that no court is justified in giving a decision contrary to the statutes of the State that created the court. Not even on a similar complaint, though seemingly justified in doing so by the decisions of the supreme courts of several other States. Precedence in the decisions of other courts can only be exercised as justified when the court has grave doubts as to the meaning of the law for such cases made and provided. To do otherwise is both unjust and perjury.

As in statute law, so also in constitutional law grave doubts as to the meaning of the constitution might perhaps justify the court in making the decisions of other such tribunals given on similar questions of constitutional law its example. But to borrow from precedence an opportunity to trample religious liberty under its feet is an outrage and a shame, though committed by the highest court in the land.

Wm. Phillips.

The relative strength of various kinds of iron and steel at temperatures of 64 above Fahrenheit (and 10° below) have been determined in Germany by Professor M. Hudehoff. Each material was tested in tension, bending and compression. Reduction in temperature increased the yield point and ultimate strength in tension, while greatly reducing the elongation. The metals all became much harder in compression, and all except rivet and rolled iron could be bent much more at 10° below zero, although there was practically no effect at 1° below zero.











Your spirit president has kindly permitted me to come, and I wish to send my love to my dear husband. I believe he is in Minneapolis, Min. I know where he changed his condition, and I have went along, giving my influence with others of the band, knowing that all was for the best, and I come to him to day to send my own influence and love to him. I know the years are swiftly passing. It will not be long before he will join us on the spirit side. He will be happy then, there will be no sorrow to dread. He knows what the spirit world has to give. He knows that the dear ones there are waiting for him, to realize that they are close by his side, trusting their love and kind



bleeding, and shedding their light for him, so that he may see his pathway clear, and not find it closed a with gloom. I wish to say to him that the dear messenger whom he learned to love who came to us with so many good words of cheer, so much influence of good, is a worker still in the spirit world; that she comes to various mediums to give light and magnetic power, and that, although she may not be known as a special worker to the world, yet she is busy all the time, and giving to many a weary medium, and many a falling heart, the cheer and the magnetic force that they need, and that she can give and as do others who are just as useful in their work, and they all remember the time when so much was accomplished which opened the way for others to come and to work for the blessing of the world. Sometimes I go to Rochester to give help to the friends that are there, and I send my love to them to-day. Mother Post comes here with me to day; they will know whom I mean. Dear old Mother Post who did so much for the cause; who was so grand in her sacrifice for truth; who is always ready, even from the spirit world, to shed her light and her influence for those who are battling for the right! Dear old Amy Post! Her work was one of sacrifice in the past, but she is still engaged in active work for the cause of right and justice. Please give this message to Latham Gardner, of Minneapolis, Mo.

MRS. SARAH CLEGG.

I feel that my dear husband, who sometimes feels himself old as he looks back over his long life, and which has been full of hardships and trials, will be pleased to hear from me through your circle, and the good spirit guides permitted me to come at this time. I want to say to my dear Samuel: "You know, dear, that I am often with you. I do not say almost constantly, but through the day, when you have your duties to attend to, and of so many things that are crowding upon you. I am there, giving you my influence to bear you up, and at night, when you lie down to rest, you sense my presence and catch a thought of what I have to give. It makes me happy to know that you feel that I am not far away, and that our loved ones who have gone before to the other side, still care for you and bring their helpful guidance to bless your life. It will not be long, my dear husband, before you will join us on the spirit side, though you still have some work to do here; some experiences to meet, and to realize that you are preparing the way for that which is to come. I bring love from dear mother, who watches over and blesses you with her tender care. Ann wishes me to give a word for her and to say that she never forgets brother, and that she will do what she can to make his life full of comfort. Our own Frank also wishes me to speak for him, and to say: "Pa; when you join us on the spirit side something will be made plain to you, which you could not understand in the past, but which is so clear now that we can smile over it, and realize that it was only given us to teach us a lesson that we needed to learn." My husband is Samuel Clegg, of Dodgeville, Wis.

THOMAS WESTON.

I went out rather unprepared. I can not say that I wanted to go, for I did not understand anything about where I was going. Indeed I had but little time to think over it at all, because my going was unexpected, and after I had left the body I hardly knew where I was, or what was the trouble. It took me a little while to come to myself and to realize that I had given up the earthly form, and then I set about to clear things up in a way, before I could take my place in the spirit world and feel as a man ought to feel, and now I am coming back to speak a little of my affairs on this side. I have friends and relatives in Terre Haute, Ind., and I have been trying for a long time to get to them. I will not say many years, but I have been from one place to another to send a few words to those that knew me on this side. You may think it is an easy thing for a spirit, as you call us, to come to one of these mediums and use their brains so as to give an intelligent message, but I have not found it so. I have visited a good many mediums. I have exercised all

my will power upon them—touched their heads often to speak through them; have thought my thoughts and voiced my words, and all to no purpose. I have made a little impression, but not enough to make known who I was and where I came from, and I found it anything but an easy task, but you folks seem to think that we all can do it without much trouble, but, as I said, there are a great many spirits that find it very hard indeed. So I am glad to come now and send words of encouragement and greeting to my friends and my people generally, and tell them that I am doing very well on the spirit side. He is a worker. I feel as young and active now as I ever did. When I was a boy my mother used to say that I had to be kept at something or I would be in mischief. There is a little person in the mortal that I may call Jennie who is quite a sensitive, has musical powers that could be developed, and she I also what you Spiritualists call "clairvoyant." I have thought that these powers might be developed for practical use, and I have been asking some of our good friends to lend their assistance. They are all willing, and I think we will be able to develop her, so that she can express her musical taste under spirit influence. This is one kind of work I am going to do, and I think we will be able to accomplish something after a while, and in the meanwhile I am doing what I can in other ways to keep myself out of mischief.

ERNEY WATSON.

Please, may I come in? (Yes, certainly.) I don't know you. Do you know my mamma? My mamma lives in Buffalo. Do you know about Buffalo? I want to find my mamma. My mamma's name is Lizzie—Lizzie Watson. You don't know me, do you? Oh! my head feels so bad. Something hurt me; something hurt my head. My name? It is Barney. Will you tell my mamma that I have come here, and that I love her? Tell her I come with a wagon-load of flowers for her! I had a wagon, and this wagon is full of flowers for my mamma—pink and white and pretty flowers. I was three years old—most three. I am older now. Oh! I feel so bad; I can't breathe. Will my mamma come here? Can I go to see her? (Yes, you can.) James is with me. He knows my mamma. Can he take me to see her? He brought me here to-day. Good bye.

GOLDIE.

I was here at your last circle, and your spirit president told me to come to-day, and he thought I could speak, and now he kindly gives me this moment in which I can send a little message of loving cheer to my dear medium in Cincinnati. She reads your paper, and will understand what I have to give. She has been going through strange conditions and experiences for two years, and she asks when a change is to come that will make her see more clearly and understand the powers and the work. I have come here to day to say that there will be a change before many months; then she will see the work, and the power will be felt. It is coming with new force for the expression of her labors for the spirit world. It will all be fulfilled. It takes time, because there are so many obstacles on this side that have to be overcome, but they will be, and the field of usefulness that is at the end will be widened, and the influence and inspiration and magnetic force will go into various places for the helping of those who can be benefited by her ministrations. The dear ones bring so much of love and remembrance; others of our band bring their symbols, give of their light to make the darkness disappear, and one comes that she will know, with an anchor and a crown, and when these are seen by the inner vision, she will know that the time is near.

#### VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

Allow me to verify the message of "Florey" in the LIGHT OF TRUTH of June 6th. Florey had made herself known to me through Lula, my control for automatic writing, and I recognize the only name mentioned, which is that of a departed sister. I also acknowledge the correctness of the sentiments expressed

in the message, which correspond with the message to the same effect received from Lula and other spirit friends in my own home circle. Thanking your paper and its excellent medium, Mrs. L. Sugley, Miss H. (Mrs. A.), Austin, Tex.

### Materialization, Rare and Simple.

#### The Bleeding of Two Worlds—A Prophecy Fulfilled.

To the Editor of LIGHT OF TRUTH.

For sixteen months I have been deprived of the great pleasure of attending a seance of any description, and only upon my return to Chicago, Ill., last month, was that pleasure renewed, and if I can be allowed a small space in your paper I will try to relate a little of what took place.

The night was Monday, March 22d, and the place was my own home, 170 S. Leavitt street, this city, the same now occupied by Dr. A. M. Roberts and family, and the medium was Mrs. L. A. Roberts. Since coming back to Chicago I have made my home with them, and on the evening present we had dished our dinner and retired to the parlors where Mrs. Roberts holds her seances, and had become interested in conversation with the doctor and members of the family and Mr. Charles Peters, who is also visiting them. It was about eight o'clock when Nightingale (one of Mrs. Roberts' controls) took hold of the medium and directed Dr. Roberts to prepare the room for a sitting, which meant to remove the extra chairs and place the horsechairs around the room.

To say that we were surprised does not express our feeling, for the thought of a seance was one of the most distant things from our minds at the time. When everything was ready, which did not consume over five minutes to prepare, we sat in a circle. Mr. Peters, Dr. Roberts, and the writer; Little Homer sat at the piano, and Mrs. Roberts was walking up and down the floor, and not out of our sight one second; and at times she would join the circle, as there was placed, by request of the guides, a chair for her. We had hardly begun to sing when a small bright spot appeared in the centre of the floor, and soon began to grow, larger and larger, until it was a high mass of bright lights of different colors, and all seeming to be enveloped in a mist of cloud, when all at once from this came the form of a beautiful spirit. She came strong and distinct; for it was an Indian girl, Prairie Grass, and a control of my wife. The spirit talked with us, and seem to enjoy being with us fully as much as we were to have her come.

While this manifestation was going on we heard the whoop of another Indian, and in a second there stood Chief Ouray, and just as he came to me over one year ago, not only through this medium, but other circles I had attended. Since I have been West, I have learned of his history, just as it was given to me upon his first appearance. The town of Ouray, Colo., was named after him, and he was held in high esteem by the white people.

During the time that these two forms remained they talked to me of my interest in California, and advised me regarding some things, and proved their identity in more than one way. Chief Ouray stood head and shoulders above Prairie Grass. Hardly had these two forms passed away when two others appeared, and while they were not as strong as the first I knew who they were—one being near and dear to me, and the other a sister of my wife. A number came and went, and gave us one of those love feasts that we hunger for after being deprived of their coming for so long a time.

The seance had been in progress an hour when there walked from the centre of the room a lovely form, and soon made herself known as one of Mrs. Roberts' guides, and one, as I understand it, that has been helping her in her work since the guides have taken the cabinet away. And allow me to say right here, that this seance was given without any cabinet whatsoever, to give us a better opportunity to see how strong the guides are, with proper con-

ditions. This one of the medium, requested all the lights to be turned out, and by degrees this was done, and there stood in the most beautiful and graceful pose that an angel could desire of a model, and if there had been any doubts lurking in our mind this caused them to vanish at once.

Shortly after this the seance came to an end, and I feel safe in saying it was one of the grandest that I have ever witnessed.

I also wish to testify to a fact that has been verified to my own satisfaction. When I left Chicago in November, 1903, I could not see how it was possible for me to return in less than two years and a half to three years, and yet the guides of Mrs. Roberts told me in sixteen months I would be back. To me it was out of the question, but they insisted, and I made up my mind to wait and see, and true enough I returned here in sixteen months to the week. That is another proof that the controls can tell us of things to occur, as well as what has transpired, and I wish all could realize this fact; and when the public will investigate in an honest way, with honest thoughts, then will the results come to them.

W. J. LANE.

### A Good Medium.

Dr. Louis Marzulli, of Chicago, writes: It is amusing sometimes to read in the spiritual papers regarding materialization of spirits, the genuineness of which is questioned even by many Spiritualists. I do not understand why people do not make more of an effort to convince themselves that their dear friends can return from the spirit realm. If I suspected fraud at a materializing seance I would go again and again until I had proved it.

Let me here call your attention to Mr. Max Hoffman's seance at 100 North Western avenue, near Milwaukee avenue.

It was the writer's good fortune to be able to attend quite a number of his materialization seances, and each and every seance was a grand success. Most beautiful spirits materialized in full in Mr. Hoffman's seances, and all controls, skeptics included, go away satisfied and convinced of spirit return. The spirits bring their own lights, and are robed in exquisitely beautiful garments. If the attender bring the right conditions some dear friends and relatives from the spirit world will surely materialize for them and converse audibly, and show themselves to those they love. By right conditions I mean not to be over anxious to have the spirits come, as they are equally anxious to come to their friends, and this feeling somehow spoils the conditions. But one must attend one of these seances in order to appreciate it thoroughly, for it is really a treat.

Another very good phase of Mr. Hoffman's mediumship, is his independent slate writing. He has not failed to get a beautiful painting and message on the slates for every person that comes for slate writing.

Mr. Hoffman is a born medium. While quite a child he was frequently controlled by an Indian, which caused him much annoyance and trouble, for this control lived 300 years ago; was savage, and had to be educated to our civilized way.

This mediumistic quality seems to run in the Hoffman family; his mother is a clairvoyant, and also one of his sisters.

Mr. Hoffman is a worthy and honest young man, and his fees are moderate; one dollar for a materialization seance, the same for a private sitting or delineation, and, I believe, two dollars is his fee for slate writing, and in this he guarantees to convince the most skeptical, as the writer can personally testify to. I have in my possession a number of pretty paintings and messages, and am willing to show them to any one that desires to see them.

#### Catalogue Free.

SEND FOR OUR BOOK LIST.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.







## Our Machinery Fund.

Perhaps some of our readers are reluctant about subscribing to our Machinery Fund because they have the two first-named books in the offer and consider that they can obtain the other two for half the sum when published. This is a wise conclusion, materially considered, but it is not manifesting the proper enthusiasm to see the light of truth disseminated on this darkened earth-sphere. They imitate the Church in all things but the essentials—that which builds the material structure. Large sums for pew-rent, missionaries, fairs, etc., were not begrudged, but small sums for Spiritualism are held back as if they were going to benefit somebody. Why shouldn't they? Have the friends not yet learned that the only happiness or soul joy in the future will depend on the happiness or benefit they have afforded others in this life? Supposing they have already read or purchased the first-named books, why should they not sacrifice a little to obtain the others? Or, better still, make somebody else happy with them? Fifty cents worth of happiness is little enough to carry with them into the next life, and many will regret not having purchased more when they reach that destination. The books offered are "In Higher Realms," "Psychic Studies," "Psychic World," and "When the Morning Comes." The conditions are to subscribe one dollar—no money to be paid until 2,000 have assented—the same to be paid upon call or when we begin to print the two last-named books, and which will then be delivered as soon as ready. Our object in doing this is to find out whether we will be sustained in printing the other books, and from the profits, which will then depend on continued sales, to create the facilities needed to push our work forward. We have a number of interesting spiritualistic books on hand—never before published—awaiting the needs to be placed into the hands of the printer. But before we proceed we want to give the friends a chance to manifest a disposition (or patriotism for their cause) as they would do were they still in the Church and had a call made to them by their Church paper. Is Spiritualism not as dear to them as the old was? It seems not in some respects, yet they hold on to it for dear life, and combat those who would solicit their return to old orthodoxy.

## In An Insane Asylum Because He is a Medium.

The following letter is self-explanatory and, if true, is another of the constantly recurring instances of sequestration of obnoxious persons. It is not too much to say that insane asylums are the most heartrending blots on civilization, not only by reason of the erroneous notions prevailing with regard to insanity, its cause and cure, but because many of these institutions are used as covers for the most diabolical crimes against the sanctity of personal liberty.

The subjoined letter is exparte, of course, but it is printed with a view of ascertaining the facts of the case, and it is for lovers of liberty in Washington to unearth the truth and rectify the great wrong apparent in this case:

FORT STELLACOOM, WASH., June 5, '96.  
To the Editor of LIGHT OF TRUTH.

I am a person who used to reside at Lynden, this State, and am a physician of the Regular School of Medicine, also of Albert University, Belleville, Canada. Would you be kind enough to give

me space in your paper in order that I might explain a series of circumstances which seem to me to be a curious violation of human and citizens' rights?

My present abode is in this, the State Asylum for the Insane, and I was charged with mania and melancholia—cause, Spiritualism. Yet I never have been changed in personality at all since the advent of a feature of the perceptive senses—viz, clairaudience and mildly clairvoyance—the chief features of my present condition is what is known to Modern Spiritualism as the "Automatic Hand," and I am very markedly that way, as my hand has been seized since about October 9th of last year, and I have been sent here by a fanatical coterie of villains who seized my body while insensible or wildly delirious from a well-marked brain fever, the symptoms being so well pronounced that any tyro in medicine might have detected the true cause of disease. However I will try and give you a succinct history of my case if you will answer this letter and state whether you would publish or not a rational statement of my eventual commitment to this place, especially because I am fully informed that it was done by four people as a direct slap at an effort to investigate Spiritualism at the little town of Lynden, on the Nooksack river, of this State.

I am held here by reason of clairaudience, and I would like to have it given proper ventilation by reason of its connection with many cases of insanity proper. Enclosed find stamp for reply. Send care of Dr. Waushup, Fort Steillacoom Hospital, Wash. Respectfully,  
DR. WALTER WILBUR.

## The Pity of It.

The LIGHT OF TRUTH has a large circulation among the tillers of the soil; men who a few years ago were comparatively prosperous and who have been subscribers to this paper ever since it was founded. We want no better proof of the deplorable condition into which our country is now plunged than the letters received at this office from scores of these people telling how hard, and in many cases impossible, it is for them to procure the small dollar requisite for a continuance of the paper. Some of these letters would draw tears from a stone, they are so pathetic and tell such a story of oppression, but they would have no effect on the heart of exploitation now throbbing with the congealed life blood of the nation.

The prosperity of a country depends upon its agriculture. The city can not live without the country, and where debt and scarcity of money prevail in the agricultural regions there can be no real stability to the nation.

## Look Out for Him.

In another column will be found a letter to Spiritualists from the pen of a staunch friend and supporter of the cause in Indianapolis. Bro. Schmid knows whereof he speaks, and we have seen and now have access to all the documents by which he proves Matthews an unconscionable rascal. He is now in Cleveland, O., hoodwinking the credulous under the name of Dr. Matthews Owen.

The LIGHT OF TRUTH sends this out as a warning to those who may take this fraud in because he is a medium. Spiritualists have yet to learn some sorry lessons in the problem of mediumship. There is no necessary relation between mediumship and morality. The one pertains to the nervous system, the other to the mental system, and it does not follow that because one is a medium that he is just or moral. Some of the worst moral and spiritual profligates that have ever brought approbrium on Spiritualism have been the best mediums. Matthews appears to be one of them. Let Spiritualists beware of him.

# Cure Consumption and Lung Troubles

Medical Department  
T. A. SLOCUM COMPANY,  
(Incorporated under N. Y. State Laws)  
MANUFACTURING CHEMISTS,  
181 and 183 Pearl St.

NEW YORK, June 20 1896

Editor LIGHT OF TRUTH—I have an absolute remedy for Consumption and all Throat, Chest, and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE TWO BOTTLES to readers who will write me their express and postoffice address.

Sincerely,  
T. A. SLOCUM, M. C.,  
183 Pearl St., New York.

Dictated by T. A. S.  
This proposition is good any time. When writing the Doctor, please state you read his letter in the LIGHT OF TRUTH and greatly oblige—THE EDITOR.

The New York Recorder says: "Knowing his remedy as he does, and having unbounded confidence in its beneficial results, based upon experience, the great Chemist considers it his religious duty—his duty which he owes to humanity—to donate his infallible remedy. There can be no mistake in sending for these free bottles. The mistake will be in overlooking the generous offer. T. A. Slocum is without doubt the most eminent Chemist in America. He holds thousands of testimonials endorsing the Slocum System of Scientific Treatment from sufferers greatly benefited and cured."

THE Philosophical Journal, of San Diego, Cal., has reduced its subscription price to one dollar per year. This is well, for it gives our readers an opportunity of taking more than one paper at a time. It can not hurt one paper for another to compete with it in low price; but on the contrary is an incentive to a higher interest to keeping posted on all sides of the questions appertaining to Spiritualism. No single journal can gratify the heart longings of all Spiritualists, or one paper gratify those of the ardent student in the cause; and a reduced rate in general will aid both sides, in that there will be less changing off from one to the other for the sake of economy. Let the good work go on. It will help the cause; and thus will have its good effect on the journals representing the same.

"THE WOMAN'S VOICE" is the name of a new twelve-page illustrated monthly owned and edited by Mrs. C. M. Nickerson, and published at Lansing, Mich.

The LIGHT OF TRUTH welcomes this publication not simply because its editor was for years an honored speaker on the spiritual rostrum, but rather with the feeling that an added power is thus given to the emancipation of women by one of them.

The number of journals devoted to the interests of women is a pretty safe criterion of progress in one of the biases of sociology, for we can have no very high civilization until men get through with he gods, and women become independent of men in industrial avocations and the wants of life generally.

A POLITICAL club left this city to attend the St. Louis Convention in a blaze of boom, fizzle and noise. It numbered some 200 men, mostly office holders. It has a national reputation. The trip was advertised to cost the club \$10,000 and \$10,000 more were expected to be spent in fireworks, gluttony, liquor, and hurrah. This is politics. At the same time there are hundreds of families in Cincinnati suffering for the common necessities of life. This is humanity.

An extended report of the Cassadaga June picnic reached us too late to give it the needed space in this issue, we having already arranged for other matters that could not very well be longer postponed without forfeiture of promises given, and among which were partial reports of this picnic which we print in this number. But, heading the list for next week's make-up, the first named will appear then without fail.

THE humanities of politics were to be observed in the treatment accorded negro delegates by the various hosteleries in St. Louis last week. No doubt the portrait of Abraham Lincoln was conspicuous in the Convention Hall. If it was, we venture to say that this was all the convention had of Abraham Lincoln.

## A Word to My Friends.

Owing to the depression and struggles of the past eight months I am a good deal reduced in physical conditions, and nervous prostration has been my master for two months or more. In consequence of this I have been unable to do much writing or other work, and many letters remain unanswered. Some of these are important to the writers, and such as I would gladly heed and reply to, with all the helpfulness I could give. Some of them contained stamp also, which emphasizes the obligation. If not too late to be of use to the writer I shall try to respond to them as soon as I can risk my strength, one or two at a time.

I rarely fail to answer letters from strangers, who fancy that I have something spiritually or intellectually that can help them, though it adds considerably to my labors. But,

"I live for those who love me,  
For those who know me true,  
For the heaven that smiles above me,  
And the good that I can do."

And it is a pleasure to help any one, whether friend or stranger, who may need what I have to give. Bear with me, friends, and you all shall be served in due time. I would not be understood as having been so prostrated so as to be helpless; for I kept at my public work until the first of June; but under conditions that required the most careful attention to keep the body up to the demand for one day in seven; and the beautiful temple in Boston, under the bracing, health-giving influence of Brother Ayers' management, and the spiritual tonic that pervade all its conditions, I fared exceptionally well and rested fast.

The inspirations of the picnic at Lily Dale, June 12th, 13th, and 14th, added more sustenance, and I begin to think I may be somebody yet. Most invalids and weary and sad souls, who visit this spiritual Eden, receive help and gladness and a new stirring of the life within.  
LYMAN C. HOWE.

Fredonia, N. Y., June 16, '96.

## Appeal.

Having been for years a clairvoyant and magnetic physician, and having cured hundreds without money or price when they were in need, I would ask the kind readers who are so situated that they can help me, as my husband is dead and I have a large family to support, and am among strangers now, to send me what little they can, and in return, to all who wish, I will send a complete diagnosis of any disease, or delineate their past, present, and future.  
JENNIE F. ALLEN,  
Holgate, Henry County, O.



## MISCELLANEOUS.

Written for the *LIGHT OF TRUTH*.

### Beyond the Gates.

WES. J. A. BUNLEY.

When the bright gates of that beautiful land  
Are opened for us to pass through,  
What joy to discover our friends near at hand,  
And waiting to welcome us, too.

With halos of glory encircling their brows,  
And garments so spotless and white,  
The friends of our youth, and the loves of our  
And kindred so long lost to sight.

All whom we have loved while living on earth,  
And all to whom kindness we've shown,  
Whose paths we have cleared of the thorns that  
Have.

And then with bright flowers have strewn.

All, all will be there to welcome us home,  
To the mansions we build in our day,  
Of many kind deeds and words of good cheer  
To the wanderers we meet on our way.

But whether a palace, a cot, or a hut,  
We inhabit in regions above,  
Depends on the way we spend our earth lives,  
Whether selfish or governed by love.

Written for the *LIGHT OF TRUTH*.

### IMMUNITY FROM DANGER.

#### Can Calamities Be Averted by Mental and Moral Harmony?

ARTHUR F. MILTON.

We are naturally attracted to people  
of our own tastes, habits, or desires,  
and they to us. It is law, due to the  
magnetic relations existing in the at-  
oms of our make-up.

Originally these atoms are as we in-  
herited them, but we begin to recon-  
struct them as soon as we begin to act  
and think. Thus they may become  
grosser or more refined, purified or vi-  
liated, according to our mode of living.

Impure thoughts create an impure  
magnetic aura, just as anger or hatred  
poisons the blood—the first demon-  
strated through psychometry, the latter  
through a branch of material science  
under government authority at Wash-  
ington, D. C., with Prof. Elmer Gates at  
the head.

The magnetism emanating from such  
a condition naturally partakes of the  
cause—its creator—just as man par-  
takes of an intelligent cause, being in-  
telligent himself.

Now, we know by thousands of ex-  
periments and tests that single individ-  
uals can impress their influence on an  
object, like a bed or chair, used by  
them—on their surroundings generally,  
and often to an extent beyond  
their home environment; and that this  
influence betrays the nature of their  
interior state, and has more or less ef-  
fect on people surrounding them—the  
stronger affecting the weaker for good  
or evil, according to the ingredients of  
their aura—their magnetic influence.  
Furthermore, that they attract or repel  
people according to the magnetic rela-  
tions existing between them. The pure  
or high minded will attract the pure;  
the sensual or prejudiced their like. But  
the higher will repel the lower, and  
vice versa—the latter sensing a timidity or  
fear when encroaching upon the former  
(unless this keener sense is dulled by  
criminal intent), while the first named  
are more or less disagreeably affected  
by the uncultured and undeveloped.

Nature operates on the same prin-  
ciple, being, like the former, magnetic or  
electric one a modification of the other,  
but constituting the link between  
mind or spirit and matter or substance.  
And just as a bog will attract the im-  
pure elements of its surroundings, so an  
impure community of people will at-  
tract the impure elements passing over  
or around them in the air currents, and  
create an epidemic.

In like manner the discordant or dis-  
turbance elements of a community—if in  
the majority—will attract a passing at-  
mospheric discord or disturbance, and  
result in a tornado—like meeting like.  
So a cyclone or an earthquake may be  
attracted to cities, though sea or forest  
afford better leads than brick and mor-  
tar. But a discordant magnetic condi-  
tion created by men and women is sub-  
tler in its attraction and composition,  
forming a force center that acts like a

law of gravity, and inviting its coun-  
terpart to its bosom.

The destruction of cities where dis-  
cord reigns or wickedness is rampant,  
and counterbalances the influences for  
good in their midst, is but the natural  
effect of a natural cause, and need not  
disturb any one to shout for Jehovah  
or call such calamities accidents. Na-  
ture seems to operate for effects that  
punish and bless mankind according to  
requirements. And if harmony and  
goodwill prevailed generally, we, no  
doubt, would have the millennium com-  
ing this way; for law is consistent, and  
a harmonious mental state would meet  
the same consistent relations with mat-  
ter that a discordant one does—like at-  
tracting like.

### OBSESSIONS.

#### How to Avoid Them, and How to Make the Best of Them.

To the Editor of the *LIGHT OF TRUTH*.

As a parallel to an article in your is-  
sue of June 6th concerning "Mediums  
in the Throes of a Higher Development,"  
with your kind permission I should like  
to state what I know of this subject  
from actual experience; not for the  
benefit of Mr. Barnard alone, but for  
the safety of all who may be developing  
mediumship, especially the materializ-  
ing phase.

I have been a subscriber to your pa-  
per for a blessed two years, and prize  
it above all others for the vast amount  
of knowledge I have gleaned from its  
pages; but, strange to say, the subject  
of most vital importance to all, espe-  
cially those sitting for development,  
has been almost entirely overlooked, so  
much so, in fact, that a person who did  
not happen to know would almost think  
that it had no existence or was of little  
moment—I mean obsession.

I have read everything I could find  
bearing on the subject, and yet nothing  
but useless theory—not one practical  
suggestion. I have been to so-called  
seers who took my money and guaran-  
teed positively to develop me by mail  
just as though mediumship could be  
sold by the yard like dry goods, but not  
one of them ever thought to warn me  
of the dangers that lurk in the path of  
a developing medium, especially if he  
be in the line of materialization.

The consequence of all this ignorance  
of the subject was that I became ob-  
sessed by a band of Jesuits, and was  
utterly unable to get any help from any  
of the best mediums of Pittsburgh or  
Allegheny, and it was by the merest  
chance that I heard of Mr. Hatfield  
Pettibone, who happened to be in Alle-  
gheny at the time. When I went to  
him I was on the verge of the grave;  
in fact, the obsessing spirits had such a  
hold on me that they used my vocal or-  
gans, and informed me with my own  
tongue that I had only two weeks to  
live, and that I must pray to the saints.  
It did not take Mr. Pettibone very long,  
however, to convince them that I did  
not require the services of their kind  
of saints, and I am now, thanks to him  
and his spirit band, completely recov-  
ered.

Had I been fortunate enough to meet  
Mr. Pettibone when I began sitting, I  
would not only have escaped the ter-  
rible danger, but would have been de-  
veloped in two or three months, as his  
method of developing is highly practi-  
cal. I know of a gentleman here who  
had sat four years, and had almost  
given up hope, and who got indepen-  
dent slate writing in a few sittings  
with Mr. Pettibone. It is generally  
persons who possess materializing  
power, especially negatives, who fall  
victims to obsessing spirits, and conse-  
quently long sittings for development  
are dangerous to them.

There are several things a person ob-  
sessed should do, namely:

1. Avoid all gatherings of people,  
whether they be Spiritualists or not.
2. They should keep on second or  
third floor, with a good light in the  
room.
3. They should avoid all talk on re-  
ligious topics, especially Roman Ca-  
tholicism, as organized bands of Jesu-  
its are continually prowling around in  
search of victims.
4. They should make every effort to  
keep physically strong, as the main  
hold of obsessing spirits is to destroy  
the appetite for food, and make the

victim weak, so that they can get a  
better hold.

I hope you will give this article space  
in your valuable paper, as it may in-  
duce some one to write on this subject,  
which has been sadly neglected.

A SUBSCRIBER.

Subscriber speaks from personal ex-  
perience. His rules may fit those  
exactly of his own make-up or cal-  
ibre—his own atomic vibration, but  
they will not fit universally. In spiri-  
tual matters every man is a law in him-  
self, and must learn from personal ex-  
perience how to avoid or free himself  
from obsession. Some people are so  
sensitive that they feel influences from  
afar and imagine themselves obsessed,  
while others can carry a dozen and not  
know it, or care if they did. It all de-  
pends on conditions, individually cre-  
ated or inherited, and which each one  
must study by introspection. A posi-  
tive mind can always relieve a victim,  
whether he be a medium or not, but the  
former must know his weak points to  
remain permanently freed. A sensitive  
may thus be freed by going into a  
crowd or attract additional ones. It  
depends on the company. A spiritual  
meeting is usually a good place to ob-  
tain relief, as such places are protected  
by bands of spirits who are attracted  
by the good motive in the cause, and re-  
pel antagonizing influences, individu-  
ally and collectively—both as a prin-  
ciple and to furnish good conditions for  
the medium or speaker in charge.  
Sleeping high is always good, as it is  
away from the denser magnetism of  
the street or ground floor. Of course,  
thought attracts according to the topic  
discussed and how discussed. Anger or  
prejudice in the vibration opens the  
way for unwholesome influences, mat-  
terial and spiritual, and may invite dis-  
ease as well as obsessions. An even  
temper or a mutual desire for truth has  
the reverse effect. Physical health  
evolved from a life of spirituality is  
the best protector, though ill health is  
not always indicative of an unspiritual  
life. Nor is a negative state always  
conducive to obsession, unless we re-  
gard regular controls as such. They  
are in a measure, but they are obses-  
sions for a good purpose—to protect  
men and women from evil or undevel-  
oped influences. But guides often per-  
mit undeveloped spirits to control for  
their own benefit and that of their  
charges. It teaches man his own na-  
ture, as such attractions or obsessions  
point to the weaknesses that need to  
be overcome to bring him to a higher  
plane of existence. Many can only be  
elevated by this process, though un-  
pleasant at times. But all disciplines  
are disagreeable, and this is one of  
them that sensitives are subjected to.  
They are only dangerous to naturally  
weak-minded persons, imbeciles, or  
those having ungovernable passions, as  
intemperance, lust, envy, jealousy, mal-  
ice, or hatred. Otherwise, obsessions  
are harmless, and most especially so  
when the individual is consistent in his  
good intentions, and aims for a higher  
eminence, mentally, morally, or spiri-  
tually.—Ed.]

### Materialization in St. Louis.

To the Editor of the *LIGHT OF TRUTH*.

During the past winter a small but  
earnest band of Spiritualists met at the  
home of Mrs. L. Chilton, and on each  
Saturday night held a developing cir-  
cle, which they named "Unity Circle."  
Mrs. Chilton has recently moved from  
Franklin avenue to 2337 Eastern ave-  
nue, and last Saturday their new circle  
room was dedicated. Mr. John A. John-  
ston, the large-hearted medium of this  
city, kindly offered his services for the  
occasion. It was my good fortune to  
be invited to join them for this even-  
ing, and with Mrs. Chilton's son, Mr. J.  
R. Chilton, and Mr. J. Spratley, both of  
Leeper, Mo., constituted the outsiders.  
They had never before witnessed any  
materialization, and had attended but  
two trumpet circles during their short  
visit at Mrs. Chilton's.

The circle room is of peculiar shape,  
being three sided, and across the sharp  
angle a curtain of dark material had  
been stretched, forming a cabinet. The  
circle, consisting of twelve persons,  
was formed in shape of a horse shoe,  
facing the cabinet.

Bro. Johnston, as very many of your  
readers know, is a fleshy man, weighing  
185 pounds, and is about 5 feet 6 inches  
tall. As the night was excessively hot,

he had removed his coat and vest, and  
had on a black silk outing shirt, dark  
trousers, and tan shoes. In an incredi-  
bly short time after he had entered the  
cabinet, the room being sufficiently  
light to recognize all the occupants.

"Sunshine," one of the medium's con-  
trols, walked out from the curtain, and  
shook hands with her friends. She is a  
young woman, still in her teens, weigh-  
ing about 110 or 115 pounds, had long  
light hair, and was clothed with a  
loosely fitting white robe of indescrib-  
able material. She showed her bare  
arms and feet, and was very happy.

Next appeared the form, said to be  
the spirit of Mary, Queen of Scots, also  
robed in white, with a crown upon her  
head. Michael Servetus followed.

Then Frank, the young son of Mrs.  
Chilton, who lost his life during the  
war, appeared. The meeting of this  
young spirit with his mother and  
brother was very affecting.

The spirit form of a Russian Rabbi,  
tall and commanding, came to one in  
the circle who is a native of Russia,  
and of Jewish birth. They conversed  
in their native tongue.

A Swedish lady, sister of a young  
man in the circle, appeared, embraced,  
and conversed with him, and together  
they crossed the room to where a  
brother countryman was seated, and  
shook his hand.

My own dear sister, who had never  
before materialized to me, walked over  
to where I was seated, put her arms  
about my neck, kissed me, and ex-  
pressed her joy at our meeting.

An Indian came bounding into the  
circle, gave several grunts, and as  
quickly retreated.

Dr. Stansbury came to one in the cir-  
cle; also a Mr. Howard. And in all,  
twelve forms of various sizes materi-  
alized.

While the forms were being chemi-  
cally arranged behind the curtain, a  
spirit took control of the medium, im-  
personating a brother of Mr. Spratley,  
who lost his life in a railroad accident.  
The spirit brought the medium out into  
the circle with quick step, and came up  
to Mr. Spratley. It was quite a start-  
ling contrast to have the heavy form  
of the spectacled medium, clothed, as  
he was, in black, immediately follow a  
white robed materialized form. It was  
without exception the grandest mate-  
rialization ever witnessed by those  
present, and places Bro. Johnston in the  
front rank of materializing mediums.  
He is longing for the time to arrive  
when he is to leave for camp meeting  
at Clinton, Ia., where he owns a cottage  
and spends the summers. He will  
leave here early in July, and not return  
till September.

May Unity Circle live long, and  
achieve grand results, is the wish of  
its friend.  
J. H. TAYLOR.

### Aphorisms in Ethics.

J. D. CROCKER.

Find no fault with the past, but in  
the future do your part as best you  
can, for we will, when doing our best,  
help to develop a better state of things,  
in which we shall eventually have hon-  
orable mention; as crude iron ore, ly-  
ing seemingly inactive in the ground,  
does by slow degrees glorify itself,  
blushing upon the rose's cheek, a joy  
forever.

The crossing of blood—of tempera-  
ments, is essential in perfecting human  
organisms; so is interchange of  
thoughts necessary to the growth of  
the human mind, and is a joy above all  
others, reaching into the eternities.  
The tying to a set of beliefs, being  
bound by rules and orders, with no  
crossing with some new element of  
thought, will in time dry up the en-  
ergies of the soul—its spirit and pur-  
poses. "Wisdom meets us in every  
thought."

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A Note from Columbus, O.

卷之六

[Mr. Titus' articles will be continued in our next. - Ed.]

In the botanic garden of the Jardin des Plantes the medicinal plants have red labels, food plants green, ornamental plants yellow, art plants blue, and poisonous plants black labels.

Slaves and Brothers: In this silent  
city of the dead, with brotherly tender-  
ness and love, we have placed our gar-  
lands upon those passionless mounds.  
Our floral offerings will wither and  
their fragrance fade away. Let the  
tender fraternal love for which it  
stands endure until the grim momen-  
ter's summons shall come to us, and  
the touch of death chills the warm  
pulse beat of each heart. As we pause  
for a moment to ponder the lessons of  
the occasion, it is not irreverent to feel,  
certainly not unnatural to feel, that  
they who voluntarily sought our altars  
and took upon themselves our obli-  
gations, have an interest in this day, that  
in their timeless habitations they re-

X RAYS.

## SPECIAL NOTICE

Mary T. Longley, M. D., medium for the **LIGHT OF TURTLE**, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

Should advice be required, write to  
 Mrs. Pinkham, at Lynn, Mass., who  
 has the utter confidence of all in-  
 telligent American women. She will  
 promptly tell what to do, free of  
 charge. Lydia E. Pinkham's Vege-  
 table Compound, which is easily ob-  
 tained at any druggist's, will restore  
 any ailing woman to her normal con-  
 dition quickly and permanently.

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[illegible]

Anything More, My Lord?

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## Lynn, Mass.

The Spiritualists of Lynn held two interesting services, as usual, in their hall, 33 Summer street, Sunday, with large audiences.

At 2:30 p. m. their developing, healing, and test circle opened with invocation by Mrs. L. A. Prentiss. Mrs. Melliss K. Hamill, F. H. Eveleth, and others, rendered fine selections. Mrs. L. A. Prentiss, Mrs. C. B. Hare, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. Annie J. Breman, Miss F. Isabel Hiscox, Mr. G. D. Merrill, and others gave many spirit communications and tests. Mr. Edward F. Murray spoke on "The Effect of Magnetic Treatment." Edward F. Murray, Dr. S. M. Furbush, W. H. Rounseville, Mr. L. F. Pierce, Mrs. D. E. Matson, and others gave magnetic treatment to a large number, and all said that they were relieved, and many that they were cured. They also gave tests and spirit messages.

At 7:30 services opened by prose selections by Lena and Elsie Burns. Mrs. May S. Pepper, of Providence, R. I. then gave a sublime invocation, read one of Mrs. Wilcox's poems on "Gethsemane," and gave very interesting remarks on "Gethsemane—All Humanity Must Pass Through." She followed with one of her remarkable test seances of an hour's duration, giving many recognized tests, spirit names, and communications. Mrs. L. A. Prentiss followed with excellent tests and spirit messages.

At Mrs. Dr. M. K. Dowland's meeting Friday evening, June 12 h, Mrs. Dowland gave very instructive remarks on "Ought of Man Yesterday, To-day, and To-morrow." Her remarks were listened to with the closest attention. Mrs. C. B. Hare then spoke on "Spirit Return," and gave excellent tests and spirit messages. Mrs. L. A. Prentiss gave many recognized tests and spirit communications. Mrs. D. E. Matson spoke on "Divine Love," and gave spirit names and messages.

Tuesday evening, June 16th, the services opened with song service. Mrs. K. Blaisell presided at the organ. Prof. Bert. J. Richardson rendered fine selections on the autoharp and harmonica. Mrs. Dr. Dowland was then introduced, and answered the questions given. "Our Future Path in Life," her subject, was handled in a masterly manner. Mrs. Annie J. Breman gave quite a number of tests and spirit messages. Mrs. Florence A. Lamphire gave many tests and messages; also Mr. G. D. Merrill. Mrs. D. E. Matson spoke on "Spirit Presence and their Influence." Mrs. C. B. Hare gave well-chosen remarks. These mediums are doing much good, and should be kept on the platform.

T. H. B. JAMES.

## Salem, Ore.

Sunday, May 31st, was a notable day to the few avowed Spiritualists of Salem, Oregon, for at that time President Barrett of the N. S. A. delivered two lectures there to fine and appreciative audiences.

Salem is a strongly orthodox town, and we were happily surprised to see so many present at a spiritual gathering. Although suffering somewhat from the effects of overwork and much traveling, he acquitted himself in a manner that caused the few outspoken adherents of our philosophy to feel proud of the fact that they were Spiritualists—at least on that day. We were not compelled to blush because the King's English was murdered in our midst, and knew that after his departure we should not have to apologize for a single utterance from the platform. In elegant, forcible, and sometimes poetical language, the principles of Spiritualism were presented in a most attractive manner to the minds of all who could think. The impression made upon the audiences and the community was of the best possible character, and is destined to do much good for the cause.

Rev. S. C. Adams, a well-known liberal thinker, who has grown up out of orthodoxy, presided at the afternoon meeting, and presented the lecturer in a very happy address. The meetings were keyed on a high plane, and they were not lowered in any particular. Spiritualism will occupy a higher place in the thought of the community hereafter, because of President Barrett's visit. Our best wishes and commendations go with him to other fields of labor.

COSMOS.

## Chesterfield Camp.

The sixth annual camp-meeting of the Indiana Association of Spiritualists convenes at Chesterfield, Ind., July 16th and closes August 10th. Following is the program:

Thursday, July 16th: Opening addresses by all the speakers.

Friday, July 17th: Marguerite St. Omer.

Saturday, July 18th: E. W. Sprague. Sunday, July 19th: a. m., Marguerite St. Omer; p. m., E. W. Sprague.

Tuesday, July 21st: E. W. Sprague. Wednesday, July 22nd: Marguerite St. Omer.

Thursday, July 23d: E. W. Sprague.

Friday, July 24th: Mrs. Mary Ranyon.

Saturday, July 25th: Marguerite St. Omer.

Sunday, July 26th: a. m., E. W. Sprague; p. m., Marguerite St. Omer.

Tuesday, July 28th: Marguerite St. Omer.

Wednesday, July 29th: (To be filled.)

Thursday, July 30th: Marguerite St. Omer.

Friday, July 31st: (To be filled.)

Saturday, August 1st: Mrs. Mary Ranyon.

Sunday, August 2nd: a. m., Kates-Singer Quartette and Mrs. A. H. Luther; p. m., Professor Lockwood.

Tuesday, August 4th: Mrs. Alice Howard.

Wednesday, August 5th: Professor Lockwood.

Thursday, August 6th: Mrs. Alice Howard.

Friday, August 7th: Election of officers.

Saturday, August 8th: Professor Lockwood.

Sunday, August 9th: a. m., Mrs. A. H. Luther; p. m., Professor Lockwood.

## MEDIUMS.

The following well-known mediums will be present:

Anna E. Thomas, test and trumpet; Mrs. Maggie Stuart, test medium; Charles Barnes, trumpet medium; A. A. Finney, physical medium; Sylvester Stanford, slate-writing; Mrs. Seery Hibbets, of Muncie, Ind.; W. C. Jessup, trumpet medium; Joseph King, materializing medium; Dr. Vaughn, magnetic healer; Mrs. Dr. Vaughn, platform test medium; Mrs. Katie Mendenhall, materializing medium.

Good music will be provided throughout the meeting.

Persons desiring further information or circulars can secure same by addressing the secretary.

F. J. MACOMBER.

Anderson, Ind.

## Grand Ledge, Mich.

Sunday, June 14th, five hundred people congregated in our mammoth auditorium, at Riverside Park, to listen to addresses by Dr. P. T. Johnson, of Battle Creek, Mich., for our local society at Grand Ledge, who were very much pleased with the very able manner in which he handled his subjects. He is a very positive and able speaker, and makes a fine appearance to occupy any rostrum. Dr. Johnson will occupy the rostrum at our camp from August 11th to 14th.

Dr. A. B. Spinney, of Reed City, Mich., will speak for our local society Sunday, June 25th.

Our camp association is erecting a fine seance-room, 16x22 feet, which will add much to the attractiveness of the grounds. They have also erected a barn for the accommodation of 100 horses.

We regret to say that W. W. Howe, president of our association, is still unable to take the chairmanship at our camp, and they have selected Mr. Ramsey O'Dell of Paw Paw, Mich., for this very important position.

Our camp-meeting will be held at Riverside Park from from July 19th, to August 16th. Any information concerning the same can be had by addressing J. P. RUSSELL, Sec'y,

Box 865, Grand Ledge, Mich.

## Be Sure You Are Right

And then go ahead. If your blood is impure, your appetite failing, your nerves weak, you may be sure that Hood's Sarsaparilla is what you need. Then take no substitute. Insist upon Hood's, and only Hood's. This is the medicine which has the largest sales in the world. Hood's Sarsaparilla is the One True Blood Purifier.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

## Ft. Wayne, Ind.

June 14th was "Guides' Day" with the members of the First Spiritual Temple. The audience room was fragrant with the odor of roses, carnations, and various other flowers that were presented to the spirit guides and friends of the members. The room was softly lighted, and a peaceful influence was prevalent everywhere. The lecture was soul inspiring, and seemed to draw us nearer to the spirit world. The presenting of the flowers to the guides was touching. Tests were given that were truly wonderful, and all present were satisfied. Seven persons united with the society on that evening, making fourteen additions in the past week.

Two circles were held during the day. The materialization circles were held in the seance rooms belonging to the society, the pastor, Claude de Richard, acting as medium. The seances were perfect in every detail. Wonderful manifestations took place. Friends came to the sitters, and would remove their veils so that they could be fully recognized.

Quite a sensation was caused here some time ago by the materialization of a prominent minister of a Lutheran Church in this city, who passed away several weeks ago. Several members of his congregation were present, who fully recognized their former pastor. He gave them quite a lecture in the German language, and plenty of proof as to his identity. One peculiar feature of this particular circle was the appearance of a recently murdered young lady, who materialized without her head, walked about the room, and suddenly her head appeared, and could be seen very plainly by all sitters.

Two and three forms have of late appeared at one time. Little children, half-grown persons, some full sized; in fact, persons of all ages and sizes have materialized through our pastor and medium, who also possesses wonderful creative properties, but does not seem to try to make a fortune by it. He has been abused here by the Catholic priests, who lost several members of their congregation through his mediumship. Other churches have also abused him and other mediums on account of the havoc they are causing among our orthodox brethren.

A. A. Finney was a medium who also brought many converts to Spiritualism. He has left here for newer fields, and is greatly missed.

There seems to be quite an interest manifested among thinking people, and Spiritualism reigns supreme in spite of pulpit and press opposition.

We expect to erect a building some time in the near future. We are growing stronger day by day, and will soon be able to cope with all opposing forces. Let the good work go on. A. J. S., Sec.

## Washington, D. C.

Although the regular lecture season of the First Association of Spiritualists of this city is closed, a new departure has been taken by the Children's Progressive Lyceum. This association has made arrangements to continue its meetings by engaging McCauley's Hall, Pennsylvania avenue between Second and Third streets, S. E. At the close of the Lyceum meetings, conferences are to be held by the adults. At the first of these, held last Sunday, Mr. F. B. Woodbury was unanimously elected chairman.

In the Ladies Aid Society, Mrs. Edson recently resigned as secretary and Mrs. Storer as treasurer, through inability to longer serve. Miss Nannie Steinburg was chosen to fill the first vacancy and Mrs. Wheeler-Brown the second.

It is believed that the above mentioned efforts to "keep the mill going" will be successful. W. E. CLENDANIEL.

Please permit me through your columns to thank the many kind friends who have given me the benefit of their advice and experience in the case of my friend "Barnard," as well as yourself, for giving publicity to my request for advice. Mr. "Barnard" is progressing nicely, and has answered many of the letters in propria persona. There were so many letters I could not undertake to answer them all personally, and hence take this method of thanking the writers, who addressed me from every section of the Union, a great testimonial to the extent of the circulation of the LIGHT OF TRUTH. Again I thank you all. A. F. BLOOMER.

# \$25.00 IN GOLD GIVEN AWAY FOR CONTESTANTS.

Who can form the greatest number of words from the letters in CONTESTANTS by using them backward or forward? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. Here is an example of the way to work it out: Con, cost, coat, on, test, to, eat, etc. The publishers of Woman's World and JENKINS-MILLER MONTHLY will pay \$10 in gold to the personable to make the largest list of words from the letters in the word CONTESTANTS; \$6 for the second largest; \$5 for the third; \$3 for the fourth, and \$1 to the fifth, and a lady's handsome American movement watch for each of the seven next largest lists. Every person sending a list of fifteen words or more is guaranteed a present by return mail of a large 100 page book, "Beside the Bonnie Briar Bush," by Ian MacLaren, one of the most fascinating books of the age. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome and valuable ladies' magazine, twenty-four pages, ninety-six long columns, finely illustrated, and all original matter, long and short stories by the best authors; price \$1 per year. It is necessary for you to send 12 two-cent stamps for a three-months trial subscription with your list of words. Satisfaction guaranteed in every case or your money refunded. List of successful contestants published in the September issue. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write to-day. Address J. H. PLUMMER, Pub., 905 Temple Court, New York, N. Y.

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James J. Scully, machinist, 1402 N. Nineteenth St., Louis, when seen, said: "My life has been a perfect torture for the past eighteen months by the pains and general bad feeling I have had arising from indigestion. Having read so much about Ripan's Tablets, I made up my mind at last to try them, and they are great. I now use them every now and then and have no more indigestion, no bad feeling and my appetite is much better. Everybody that suffers from indigestion should try them."

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NOTES FROM ALL POINTS.

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Put your hand with Hand's "Sore" which will give you an appetite, and your stomach and strengthen your system.

MEMBERS AND LECTURERS.

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# LIGHT OF TRUTH.

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## PERSONALS AND LOCALS.

—Mrs. Elsie Reynolds has been spending a few days in Willoughby, O., with satisfactory results. But she has returned to Cleveland, where she will remain till Lake Brady Camp opens, and from there to Onset Camp later.

—P. A.—One of your articles was selected for next issue just before the date of your letter inquiring about them. It is often the case that contributors recall their articles about the time we are handling them for use. It is proof positive that minds affect each other at a distance.

—Dr. Babbitt is to spend July and August at Onset, Mass., at which place he will attend to the educational interests of the college of Fine Forces, the same as if he were at East Orange N. J. Those who may be there and wish to take the college course can receive some initiatory drill without extra charge.

—Mrs. Steelman-Mitchell leaves this week for the Northwestern Camp at Minneapolis, where she is engaged for eight lectures and test seances, after which she will be engaged in south Minnesota until August 1st, when she goes to Devil's Lake Camp, Mich., for eight lectures. Letters will reach her addressed to her home, 109 Van Vost avenue, via, Newport, Ky.

—Sunday afternoon Rev. P. Galvin gave a splendid lecture on the "Pope and Cuba," at Union Hall, 1313 Vine street. We wish all liberal minded men and women of Cincinnati could have heard it. A Catholic gentleman has become so interested in his lectures that he has agreed to pay the hall rent during the summer. We call on all true Americans to come and help us in our work of instruction. Seats are free and you will be made to feel you are among friends. Services at 3 p. m.—F. Tottleben.

—The People's Religious Spiritualist Society held their usual services Sunday evening at their hall corner of Fourteenth and Central avenue. Although it was very warm there was a fair audience. Mrs. Mary Garrett, the well-known test medium, was on the platform; also Panzy and Silver leaf. Almost everyone present received some test and token of love from the dear ones on the other side, all of which were recognized and appreciated by the recipients. Services next Sunday. Come and be convinced of this great work.—B. Bechtold.

—AN EPIDEMIC PREDICTED.—At the meeting of the Society of Universal Spiritual Culture at Douglass Hall last Thursday afternoon, Narcissus, the mouthpiece of advanced intelligences, entranced Mrs. Pfuntner, and said that an epidemic would rage through the central part of the United States, about the last of July and during August, due to the heat following the winter so closely, which prevented the poisonous matter escaping from the earth, and was taken up by the water instead. She advises to boil the water used, to strengthen the body, and tone up the system, as it would affect the stomach and bowels. She also prophesied that a large city across the ocean would be submerged, which has just been verified. She also prophesied the St. Louis disaster seven days before it occurred, but it seemed such an exaggeration that no one would think of publishing it. So profiting by past experiences, I send this, yet sincerely hoping the prediction may not be verified.—Mrs. E. Bachman.

—The Society of Universal Spiritual Culture held their regular services last Wednesday evening at 5 Garfield place. Considering the warm weather quite a number of new friends attended. Mrs. Pfuntner delivered a good lecture, tak-

ing for her subject "The materializing of flowers and their worth in a spiritual sense," impressing many with the truth of such manifestations. Her guide, Narcissus, also prophesied a great epidemic of sickness in the near future. A number of tests were given which were well received. The society will hold their services every Wednesday evening at same place with Mrs. Pfuntner presiding, to which the public is invited.—The Ladies' Auxiliary met at Douglas Hall Thursday afternoon with the largest attendance ever assembled since its organization. After the usual lecture by Mrs. Pfuntner, Mrs. Fowler's guide and Narcissus gave tests. No meeting June 25th on account of the supper and open air circle on that day at the residence of Mrs. Stinger, 320 Saratoga street, Newport, Ky. Supper from 6 to 8 o'clock. Tickets 25 cents.—C. H.

—Bro. Galvin's subject at Lincoln Inn Court "The True Apostles" brought out the fact of Spiritualism having divine authority behind it; and that it is the only system claiming to be religious that can and does demonstrate the divine in it by outward displays of heavenly force; and that its gospel can truly be called "the glad tidings; good news." His tests were as remarkable if not better than those last Sunday. After the president had announced the going into summer quarters of the society, Brother Galvin stated he would endeavor to keep the good work going on if he could find enough who would promise to back him in his efforts. Quite a goodly number stood up and promised they would be on hand next Sunday. As a society we wish him success and hope the Spiritualists of Cincinnati will show the frauds they can not injure one who has declared himself against fraudulent mediumship, and whose motto is: "Nothing but what is highest and best in Spiritualism." He gives a home circle on Friday evening at 43 West Fifth street, at 8 p. m. Admission 25 cents. Flat 6. Don't forget the services will continue next Sunday at the usual hour and place. Miss St. Omer, if well, will be with us.—G. H. Harrison.

## Columbus, O.

Our meeting last Wednesday, June 15th, was opened by Mr. Wallace Moore, who had been expecting to give a detailed description of his experience from the time he entered the spiritualistic field as an investigator, but on an account of a mistake he was advertised as the lecturer of the evening. He, of course, was unprepared for this, yet did himself credit on this occasion.

Mr. Moore was followed by Harley from the home of the Fox sisters, and Johnston, of Boston, Mass., whose experiences were exceptionally interesting. Mrs. M. E. Noe was entranced while sitting in the audience, and after a few remarks followed with tests.

Sunday evening, June 8th, Mrs. Myrtle Davis, occupied the rostrum. Mrs. Davis is endowed with force of character and intellect, combined with other characteristics, that fit her especially for the work of her guides, and, without doubt, they will be enabled to accomplish a work that must go on record in the future.

Sunday evening, June 15th, Mrs. Elizabeth Colt addressed the audience, which was unusually large on this occasion. Mrs. Colt's ability and past record, in connection with this society and spiritualistic affairs in general, as well as her work as a public speaker, a devoted, earnest, and faithful worker, is well known. She has many warm friends.

Mrs. Davis followed Mrs. Colt with tests, quickening the interest taken in her work by the friends here.

Edna Nahar delighted the audience with a recitation from Longfellow. This lady has a national reputation as an elocutionist, and ranks second to none among those of her profession. For many years she has known something of Spiritualism, but until quite recently she had taken but little interest in it, and we feel proud to acknowledge that this society has been instrumental in making her a avowed Spiritualist; and as she intends placing a drama upon the stage at one of our theaters in the near future for the benefit of the association, we feel that the birthplace of her belief in spirit-return will receive much assistance

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through her efforts. She does not hesitate to say that she receives assistance from the spirit world, and we trust that her spirit guides may continue to unfold and develop her powers.

CHARLES P. SEARLES, Corr. Sec'y

## Dr. Bland's Best Book.

"Dr. T. A. Bland is the author of quite a number of books, all of which are excellent, but his latest is altogether his best."

This is the way the *Republic of Washington, D. C.*, opens its review of that able, sensible, and practical book, "How to Get Well and how to Keep Well."

That great paper, the *Golden Rule*, closed its review of it with this strong sentence: "It is packed full of common sense. It is a remarkable book. It is radically reformatory. It opposes the use of all poisons as medicine, indeed, it says medicines and poisons are all together different things, and totally different effects upon the human system. Medicine cures. Poison kills. That poisons do not always kill is simply because the doses are not large enough. They always reduce the vital force, and if the patient gets well he gets well in spite of the poison and the disease."

Medicine, says Dr. Bland, assists nature, the great physician to remove the cause of disease, while poisons oppose her efforts.

The remedies recommended in this book are non-poisonous vegetable medicines, water, magnetism, electricity, etc. And the directions are so fully and plainly given that any person of common sense can follow them.

The *Medical Gleaner* of this city, in an able review of this book, said: "While we do not agree with Dr. Bland in his opposition to the use of poisons, yet we recommend his book as a family physician. We do not hesitate to say that for domestic use it is good. The laity can not understand the action of intense (poison) drugs, and no domestic practice should recommend their use." The editor of the *Gleaner* then adds: "So far as that is concerned a large class of physicians would be less dangerous if tied to the doctrines of Dr. Bland."

This is a great compliment to Dr. Bland and his book. But Dr. Cooper the editor of the *Gleaner*, does not stop there, but proceeds to say: "It is hardly possible for Dr. Bland's Book to do any harm, which is high praise, and it can not fail to do much good, which is still higher praise. I can conscientiously recommend it, and hope it may have a large sale. The chapters on how to keep well are alone worth ten times the price of the book to any family."

In his introductory chapter Dr. Bland says that he wrote the book for the people, and, therefore, he has used plain language, and as few words as possible consistent with clearness, which plan enables him to make a book of great value, which can be sold for a small price.

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